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The Masonic Craftsman

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of Freemasonry*

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Declaration of Principles

[Formulated in February, 1939 by the Grand Masters Conference at Washington, D. C., and adopted by the Grand Lodge of Massachusetts on March 8, 1939.]

Freemasonry is a charitable, benevolent, educational and religious society. Its principles are proclaimed as widely as men will hear. Its only secrets are in its methods of recognition and of symbolic instruction.

It is charitable in that it is not organized for profit and none of its income inures to the benefit of any individual, but all is devoted to the promotion of the welfare and happiness of mankind.

It is benevolent in that it teaches and exemplifies altruism as a duty.

It is educational in that it teaches by prescribed ceremonials a system of morality and brotherhood based upon the Sacred Law.

It is religious in that it teaches monotheism, the Volume of the Sacred Law is open upon its altars whenever a Lodge is in session, reverence for God is ever present in its ceremonial, and to its brethren are constantly addressed lessons of morality; yet it is not sectarian or theological.

It is a social organization only so far as it furnishes additional inducement that men may congregate in numbers, thereby providing more material for its primary work of education, of worship, and of charity.

Through the improvement and strengthening of the character of the individual man, Freemasonry seeks to improve the community. Thus it impresses upon its members the principles of personal righteousness and personal responsibility, enlightens them as to those things which make for human welfare, and inspires them with that feeling of charity, or good will, toward all mankind which will move them to translate principle and conviction into action.

To that end, it teaches and stands for the worship of God; truth and justice; fraternity and philanthropy; and enlightenment and orderly liberty, civil, religious and intellectual. It charges each of its members to be true and loyal to the government of the country to which he owes allegiance and to be obedient to the law of any state in which he may be.

It believes that the attainment of these objectives is best accomplished by laying a broad basis of principle upon which men of every race, country, sect and opinion may unite rather than by setting up a restricted platform upon which only those of certain races, creeds and opinions can assemble.

Believing these things, this Grand Lodge affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion in Masonic meetings of creeds, politics, or other topics likely to excite personal animosities.

It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but dangerous to its unity, strength, usefulness and welfare, for Masonic Bodies to take action or attempt to exercise pressure or influence for or against any legislation, or in any way to attempt to procure the election or appointment of governmental officials, or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason will act in civil life according to his individual judgment and the dictates of his conscience.



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1940 At the start of a new decade it is well to recast the past and to plan for the future. World events have moved so swiftly of late that this is a difficult job and yet it is a necessary one, for if progress is to be made at all, it must be based upon the lessons of the past. Human weaknesses have brought the world to its present state. Errors of the past are now being brought to light and the fruit of human folly paid for in retribution of a terrible nature.

To attempt to review all the causes of present world trouble within the compass of a single article would be impossible; only generalizations are possible; and these must be based upon so vast an accumulation of historical incident as to make confusion worse confounded—and lead nowhere.

It is obvious that past systems of government have failed in their attempts to secure complete happiness for the human race. Inequalities of temperament and inherent weaknesses of men have brought into a highlight injustices which have become intolerable. Whether or not a complete reversal of principles which have heretofore governed is a moot question. Certainly the world must be freed of a thralldom which involves so many millions in an apparently hopeless prospect.

Europe today is an armed camp. The accumulations of generations are being wantonly destroyed by *force majeure*, the hapless individual a slave to circumstances which he did not create, and which threaten to make of him an automaton, with no say in his own behalf.

In Asia we have seen striking evidence of the result of stupendous force applied against a passive people whose principal crime was that of being passive—of wishing to live their own lives in their own way. A brutal invasion of human rights with terrific consequences.

Democracy—that much touted cure-all, is on trial. In our own country, with men saying "thank God for America," there has grown up a system of political corruption which is a disgrace and which the advocates of totalitarianism can, with some show of reason, point to as a fiasco.

In all the agony of spirit at present afflicting the nations of the world certain elementary objectives still live. Among these are the Church—or religion—and as a corollary, the organization of Freemasonry. The church, after many centuries of vicissitude, has had its high and low moments. It has inspired men to martyrdom and been the salvation of millions of souls, creating through its instrumentality hope and comfort not otherwise attainable.

Of much more recent birth, Freemasonry has for

something over 200 years sought to inculcate a search for Truth through Light. The process will continue, in church and fraternity, but at the moment fears for the spiritual life of men and women are to some extent justified. Any rule of might and material force, as against reason and Truth, inevitably sets true progress back.

Through 1940—and beyond—the need for courage is great. All true Craftsmen will work to keep aflame the torch of Masonic Light.

* * *

To CRAFTSMAN readers throughout the world best wishes are extended for A HAPPY NEW YEAR.

BARBARISM If anybody wants to measure the effects of the rise and influence of the totalitarian philosophies of the State on the brutalisation of life, he need only look at the newspaper for a single day and then consider how the events recorded there would have impressed a reader in days before the Communist, Nazi and Fascist systems had swept over Europe. Much of the continent was then under the rule of authoritarian governments, and liberals looked forward to the days when those governments would be changed to something better. He could never have imagined the plight into which Europe has since fallen. Consider only the most recent events recorded. In Finland the government that has succeeded the Tsar's government is engaged in a wanton invasion, and refuses the good offices of the International Red Cross on the cynical pretext that its violence is not war. In Poland the scientific laboratory of one university has been dismantled and the professors of another sent to a concentration camp by a government whose predecessor was proud of its contributions to science. A Jewish prison State is being set up, of which an unprejudiced visitor has said that the treatment the Jews are receiving there would be condemned in any civilized country if it were applied not to human beings but to dogs or cattle. Children are taken as hostages for the acts of their parents. Populations are moved here and there at the will of a single man; famine is wantonly created and spread. All the barbarities that have disfigured man's record in war are multiplied and organized as a system of civil life.

What is most terrifying in this spectacle is that it is not the result of war or of some passing emergency. It is the result of armed doctrine. Once society succumbs to the doctrine that man has no rights against the State this collapse of civilized standards is inevitable. The doctrine preached by Hitler that cruelty is the truest kindness, must of necessity turn the world back to barbarism, and to a barbarism infinitely worse than the barbarism of ages when, in Hobbe's well known description, "man's life was nasty, brutish, and short."

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A Monthly Symposium

ALFRED H. MOORHOUSE
BOSTON

How Can Freemasonry Be Really Unified?

The Editors:
JOSEPH E. MORCOMBE
SAN FRANCISCOWILLIAM C. RAPP
CHICAGO

APPRECIATION

Joseph E. Morcombe, editor of *The Masonic World*, of San Francisco, dean of American Masonic journalists and founder of this symposium, nine years ago, was honored recently by being elevated to the 33rd and last degree of the Scottish Rite, at impressive ceremonies held in San Francisco.

With a background in his chosen field which is probably unequalled in this country, our illustrious brother and very dear friend has labored long, diligently and constructively in Masonic work. His has not been the stereotyped or lip service of the traditional office-holder; rather has he sought the means—and effectively—to make of Freemasonry a vital force in the nation's life.

This writer is delighted to here publicly congratulate him upon his preferment, and to be one of the thousands who will be pleased to hear of this recognition of his talents and love for the Craft.

That he may long be spared to continue his service is the earnest wish of all his friends and especially of his collaborator and frater, Alfred H. Moorhouse.

UNITY IS ESSENTIAL

By ALFRED H. MOORHOUSE
Editor Masonic Craftsman, Boston

THE shrinkage of boundaries in recent years, the increasing ease of communication and the suggestion, among others, of a United States of Europe or some unification of national and international interests, shows the trend of world thought. The advantages of unification for better control and conservation of human rights and interests are slowly but surely becoming apparent.

The day when any independent unit of government or state or principality can set up laws to itself alone and ignore the rest of the world is on the way out. The world's principal troubles today arise from the fact that its political thinking is far behind its economic progress; rules now governing were made for a day gone by—they are outworn, cumbersome and useless in the light of existing conditions.

The advantage of unified effort in any enterprise is, or ought to be, obvious. A concentration of minds on any problem has a better chance of success than any single effort can possibly have. Examples of this may be found in the tremendous strides of invention in a



dozen fields—on sea, air and land, made after their conception by concentrated effort of many individuals who were stimulated by the original idea. Great corporations, using the brains of whole corps of specialists to solve mechanical and scientific problems which have proved of incalculable value in increased comfort and higher standards of living are vivid evidence of the success of unification of effort and the will to accomplish.

In all history men have looked for the millennium. That day has not yet come, but when the best brains are collectively put to work, its possibilities will sooner be realized.

Freemasonry, deriving from a series of more or less disintegrated units, practising its tenets in secret, without the means of communication now commonplace, has pretty much traveled in the old traditions. Insofar as its elementary objectives are concerned this has served, but in the light of a completely changed world since its organization more than 200 years ago, and more particularly within the past quarter century, it has missed many opportunities to fill the functions for which it was formed. By failing to act unified, jurisdictional jealousies more often than not have prevented men from seeing the larger perspective and potentialities.

In the United States are 49 sovereign Masonic jurisdictions with approximately two million members in the entire field. Problems affecting one jurisdiction are frequently similar to those affecting others. Yet there is no real clearing-house for their consideration unless it be by the painfully slow process of correspondence, wherein the erudition of one member may be so pedagogically predominant and his ideas so influenced by precedent as to blind him to a world progressively (?) moving to a larger destiny than his forefathers had any conception of.

This writer has consistently argued for unification of effort in Freemasonry in the United States of America. In the absence of a General Grand Lodge there is no present agency to secure unity. There is a medium for more or less united service in Freemasonry—the Masonic Service Association at Washington, D. C., but that organization, admirably functioning within its limited field, has but a bare majority of Grand Lodges in its membership and is limited in its scope of action.

The Grand Masters Conference, held annually in the nation's Capitol, while pleasant in its postprandials and potentialities, has no official power to act for the Craft.

There should be a meeting of the minds of all the best leaders of Masonic thought in the country to devise a means for incorporating the whole energies of the Craft within one authoritative body—with power to act for it.

The need is pressing, for heavy problems portend. Of a certainty best results would accrue from united effort—could it be made possible—that through any sporadic effort of forty-nine varieties of judgments.

MASONIC UNITY A VITAL NECESSITY

By Jos. E. MORCOMBE

Editor Masonic World, San Francisco, California

HOW Can Freemasonry in the United States be Really Unified?" This is a pertinent and a serious question; not one to be answered off-hand. It can not be solved by a trio of Craft editors, though it may be hoped they can offer some suggestions of value. There have been many attempts at solving the problem. Concerned brothers have urged an easy solution by proposing a uniform ritual for all jurisdictions. Others believe a General Grand Lodge, having national jurisdiction and authority, would automatically bring about a complete unification of the fraternity.

We more than doubt the efficacy of either or both of these proposals to attain the desired end. Though every Mason in the land be taught the same form of words, and should agree to a simultaneous recitation of the same, no really good purpose would be served. And a national governing body, for all its manifest advantages, would be so occupied by administrative details, that no opportunity would be given for discussing the question of unification, much less of formulating a program looking to such end.

It is a unity of spirit and of purpose that must be sought. This will be based upon a knowledge of both the potentialities and the limitations of Masonry, for these are not fully known nor comprehensively defined. There will also be required an understanding of the needs and conditions of the time, in so far as they come properly within the scope of Masonic inquiry and concern. Such unity is forecast in the whole tradition, history and working plan of the Craft.

But it is to be held in mind that unification as here indicated is not a regimentation of opinion, nor does it involve any interference with the free processes of individual thought. The great points of agreement, being in consonance with the accepted and time-tried principles of the institution, would remain unchallenged and serve as sufficient guides. From the diversity in unity would come the synthesis of action, to which all could adhere in full freedom of conscience.

The spiritual and moral unity of Masonry is being made mandatory by the trend of events and the pressure of circumstances that bear heavily upon all lives. Such unity is to be brought nearer, first, by a campaign of education in the true sense and meaning of that term. And next would follow the operation of a potent influence consciously exerted in all the lodges. Such vivifying influence would take the place now usurped by mere matters of routine. It would achieve its complete mastery once the brothers realized the necessity for constructive work and the nature of the impelling motive.

The brothers are not to be blamed that they drift hither and thither without definite knowledge of the



UNITY PREVAILS

By WM. C. RAPP

Editor Masonic Chronicler, Chicago

NOTHING but generalities can be discussed in the space available on so important a topic as the method by which real unity may be attained in the Freemasonry of the United States. The question submitted suggests premises that are by no means free from controversy—first, that unity does not at present prevail; and secondly, that greater unity is desirable and will result in more pronounced attainment of the accepted objectives of the fraternity.

We see no lack of unity in the craft. The institution of Freemasonry is essentially and traditionally individualistic in its operation, and if the spirit of its teachings and aspirations has not been firmly implanted in the consciousness of a member no amount of enforced or regimented unity will prove of value. There is today unity of purpose as regards all essentials in the sisterhood of jurisdictions in our country, and there is likewise a path of procedure and methods among them that is followed with but unimportant variations. Ideas and ideals prevail here and there, which are considered benignant by some and malignant by others, yet these serve but to leaven the mass and in the fullness of time and trial establish our claim to being a progressive moral science.

Administrative details and practices naturally are at variance, and it may not be denied that uniformity in respect to these would perhaps be of advantage, but it is by no means conceded that ultimate altruistic or spiritual improvement would thereby be attained. The establishment of a supreme governing body, a General Grand Lodge, would bring the doubtful advantage of uniformity in non-essential details, the material mechanical side of the institution; on its spiritual and ethical side its benefits, if any, would be of no consequence.

We have an example in the Grand Encampment of the Templar Order, a splendid and efficient body, clothed with powers that may not be disobeyed. In spite of this we share the views of those who are convinced that Templary would serve as beneficially if the Grand Encampment did not exist. We have General Grand bodies in the Capitular and Cryptic Rites, but these are so shorn of power as to be practically impotent. All these serve good purposes, but they are artificial bodies which are too far removed from the fountainhead of Freemasonry—the Masonic lodge and Master Masons. If the brethren are not imbued with the spirit of the institution in their lodges, if its precepts and practices fail to make the proper impression upon initiates, all the unification and regimentation in the world will be of no avail.

There is need, of course, of means to bring about co-

operation and unity of action in the furtherance of the duty of charity and relief in cases of great emergency, such as is afforded by the Masonic Service Association; there is need for Grand Masters' Conferences, that prob-

lems and trends may be discussed and information given to all; there may be need for a national program of Masonic education, but helpful as these are they contribute little to the unity of purpose of the institution.

More Light on Moses Michael Hays

By S. BROCHES

(Concluded)

To go back to earlier years, Hays carried great weight among the Masons even before he came to Boston. This appears from a letter written to him by one, Davan, a respectable Mason and large merchant of New York, and later of Elizabeth, N. J. That letter was written to Hays in 1774, when he went from Newport to the West Indies. Here is the letter:

To the Most Illustrious Prince, Moses M. Hays
of the Ineffable Lodge of Perfection,
at Newport, Rhode Island.

Most Illustrious Prince of Princes, Sovereign Knight
of the Sun &c &c &c.

I return my most sincere thanks for your agreeable favour rec'd fr the hands of Bror. Myer. I congratulate you on your happy return from the West Indies & herein join with me Bror. Hildredth & Bror. Marshall, added to our most sincere & ardent wishes for your prosperity & Happiness, we have had the pleasure of one meeting already & shall repeat that happiness this night.

The first opportunity hereafter (having none at present suitable by me) I shall as a small token of my friendship send you a dozen of the best Aprons calculated for the Knights of the Sun which I shall crave your acceptance off, it will give me pleasure to hear often from you.

I greet you Most Illustrious Prince
& the rest of the Princes
& with wishing you health & Happiness.

I am
Your faithful Brother,

(Signed) John Davan.

P. S. Bror. Tongue requests me to present you with his most sincere affection & esteem.
New York 27 Aug't 1774 (52).

Hays was appointed Deputy Inspector General, as far back as 1768, by Franken. He took his office very seriously. It is possible that even at that early period Hays understood the importance of that office both from a social as well as from a political point of view. For according to the principles and customs of the Masons, they were in duty bound to help each other. The history of the Masons is full of such instances. Members of that body called upon their brothers in the lodges for assistance, and not only in an economic sense. In the records of the New York Grand Lodge can be found a number of such instances. Here is one such case. A Mason who was jailed was very angry with the Master of his lodge because he had not come to free him immediately upon the receipt of a letter informing him about his plight and had suffered him to be imprisoned

for three weeks (53).

Hays, apparently, foresaw the future of Masonry in America, its expansion and influence and he used all his efforts to spread the ideals of Masonry. In 1781, while in Philadelphia, he appointed eight Deputy Inspector Generals for the various provinces of America and for the West Indies. They were all merchants of note and prominent social workers in their diverse cities. Seven of them were Jews. At the time of their appointment they were all in Philadelphia, having escaped from the English. But Hays knew that as soon as the war would be over, each one of them would return to his city and exercise there a great influence, not only as Masons. It actually turned out this way. Following are the names of the appointed inspectors: Isaac Da Costa, for South Carolina, Solomon Bush, for Pennsylvania, Barend M. Spitzer, for Georgia, Abraham Frost, for Virginia, Joseph M. Myers, for North Carolina, Thomas Randal, for New Jersey, and Samuel Myers, for Leeward Islands (54).

THE MYSTERIOUS MEETING IN PHILADELPHIA

In 1781 the war was actually ended, but officially peace was concluded in September, 1783. The Continental Congress held its session in Philadelphia and made laws for the republic. The Constitution of the American States had to be drawn up. In the beginning of that year Hays was in Philadelphia. In the middle of that year a "Master" Lodge meeting of the General Inspectors appointed by Hays was called. The only purpose of that meeting was the admission of a new member; a new Deputy Inspector, one Nathan Frost (55). In the minutes of that meeting even the name of Hays was not mentioned, but the patent of Frost was signed by Hays.

What was transacted at that meeting, it is hard to say. They would not have called a "master" meeting of all the General Inspectors merely for the admission of a new member. But what did Hays have to do in Philadelphia? These questions call for an answer.

At the same time that Hays stayed in Philadelphia Haym Salomon operated there with foreign draft notes and contributed money for the government. Where did he get the money? Whence and how did he get so suddenly all these connections with foreign countries himself, not being a merchant of importance, and without possessing any money upon his arrival in Philadelphia?

When we take into consideration the fact that Moses Hays had known Haym Salomon since he (Hays) lived with his father in New York, and the letter that Hays sent to Robert Morris, in 1782, in which he offered his

help to the government, and when we recall the above-mentioned meeting of the high Masonic officials,—we shall find a connection between the merchants, Moses Michael Hays and Haym Salomon and the funds for the government. Therein we may also find the social and other connections and reactions.

It is understood that the larger Jewish merchants and their communities were vitally interested in the laws that were to be created in the New World. They certainly did not want—they abhorred the thought that the old story may be repeated in the New World, the story in which the Jews always remained strangers and their religion a target for all sorts of malicious persecutions. The gentlemen referred to above could not depend solely upon the effects of the spirit of Liberalism spread by the French Encyclopedists. Moses Hays, who took an active part in the political life of his city was, most assuredly, best acquainted with the issues involved in that party struggle.

In the light of all the above circumstances we may understand the significance of that special meeting in 1781, of the high Jewish Masonic officials, who formally assembled merely for the purpose of admitting a new member.

Besides his activities as Grand Master of the Masonry, Moses Michael Hays also became an honorary member of the Boston Marine Society, which consisted only of the captains and the owners of ships. Moses Michael Hayes did not own any ships, but his influence and the place held by him among the Boston merchants, helped him to be accepted as an honorary member of the Boston Marine Society. As a coincidence, on the same day Harrison Gray Otis was accepted as an honorary member (56).

HIS ONE POLITICAL VENTURE

Moses Michael Hays tried also to participate in the political life of Boston. In 1798 he was at the height of his business career. He had a great many friends. He had founded the Mutual Fire Insurance Company. He was the one who ventured into trade with China. He shipped vessels to the Mediterranean harbors. He had very close connections with every part of the world. His name was famous everywhere, and it is understood that he wished to utilize his popularity and participate in political life. He ran for the Senatorship of Suffolk County.

The elections took place in Faneuil Hall. It was a town meeting of all the men, twenty-one years and up, and Hays received one vote. It must be said here that all the other candidates who failed also received one or two votes, even such men as Harrison Gray Otis, Captain Nickerson and others. Those elected for the Senate were Oliver Wendell by 1674 votes and Thomas Davis by 1780 votes (57).

Considering his close friendship with Harrison Gray Otis and Thomas Perkins, Hays must have been a devoted Federalist in his political views. When he ran for Senator he already occupied two large houses, "N.W. on Middle street, S.W. on Thomas Walley and N.E. on Mrs. Stater," one was a three-story brick house and the other was a wooden one. The houses had thirty-one windows (58).

His family consisted of his wife, four daughters, one son, his sister, Rev. Touro's widow and her two sons, Judah and Abraham Touro. Hays' son and nephews

worked with him in his business and were a great help to him. Judah Touro was even sent, in 1798, with very valuable merchandise to the harbors of the Mediterranean (59). Hays' son, Judah, was sent to France to learn the language and the business methods of that country and to get a general acquaintance with the affairs of the world. In this connection it is noteworthy to read the letter written by Hays to his son in Europe. The letter is full of fatherly care and advice about the conduct and well-being of his son. Hays certainly was a true father, and one cannot help but admire his experience and warmth of heart (60).

Moses Michael Hays had a large open house. His doors were always open to strangers. The reports of his charitableness went far and wide. On Friday nights and on Sabbath he liked to dine at large tables surrounded by many guests (61). But, strange to say, there were no Jews at these tables. Rev. May, in describing the Friday evenings at Hays', states that he knows only one Jew, and that is Moses Hays. Even the prominent Jewish merchants who passed through Boston in those years, also found not more than one Jew there, Moses Hays (62). Is it true that there were no more Jews in Boston?

When you look through the census of 1790 you will find there such names as: William Abrams, Ezekiel Dekaster, Benjamin Abrams, Isaac Solomon, David Jacobs, Moses (Abraham) Wallach, Mrs. Cohon, Bristol Miranda, Mrs. Abrahams, Isaac Pollock. We also find there Abraham Salis, translator, apothecary, doctor, who married Mary Leachcraft in 1784, and, perhaps, the first Jew who obtained license to sell strong liquors (73). Again we find the David Lopez, who had a store in partnership with one Hastings, B. Judah, Abraham Jacobs, Abraham Solomon, Jacob Emanuel, a doctor and "male mid-wife" from Germany and also such names as Litauer and Hyman, businessmen (63).

It appears that this Abraham Solomon was a great adventurer. He hailed from Marblehead, when he had married a certain Elizabeth Love. As soon as he came to Boston they deported him back to Marblehead. He became a soldier in the Revolutionary army where he served for six months. He reappeared in Boston and was arrested for buying silver and gold coins and paying very much paper money for them. He was put in jail, but was soon released. He explained that he had been hired by a certain merchant to do the reprehensible deed. That merchant, of course, denied the charge. The same Solomon was caught speaking to a company of people in favorable terms about the English. For this misdemeanor he was fined ten pounds (64).

From the above-mentioned census I took out only the more pronounced Jewish names. To these should be added that in that year the "privateer" ship, Brutus, brought to Salem a group of Jews, seized from an English ship in the vicinity of Gibraltar (65). All this shows that there were Jews in Boston at that time. It seems that they did not come to Hays. The question is why? Didn't they know about him? Should we conjecture that the reason is to be found in Hays' lack of piety? or the fact that the Jewish dietary laws were not observed in his house (66)? It is difficult to answer these questions in view of the scarcity of material that we possess about these phases in Hays' life.

Moses Michael Hays died on the 9th of May, 1805, at

the age of 66. All the Boston papers, "The Independent Chronicle," "The Boston Gazette," "The Columbia Sentinel" published lengthy articles about Hays (67).

Hays was buried in the Jewish cemetery in Newport, where his monument may still be seen. He left a great fortune consisting of land in Rhode Island and Georgia, houses in Boston and also shares, bonds and stocks. Even today one could furnish one of the largest hotels with all the utensils kept in his houses. He also left twenty-two "Hebrew books" and fifteen non-Jewish books. His entire estate was estimated in round figures, to have been worth about eighty-two thousand dollars, surely an enormous figure according to the standards of that time. His estate was distributed, according to his will, among his wife, four daughters and one son, who became the administrator of the entire estate.

Two of Hays' daughters, Slavey and Salley, lived in Richmond, Va., at that time. They were married to the Myers. Hays' wife, Rachel, did not survive him very long, and she too was interred near her husband in Newport.

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THE DECLARATION OF PRINCIPLES

At the annual conference of Grand Masters held last February at Washington, D. C., a Declaration of Principles of Freemasonry was formulated, which the Grand Masters in attendance, representing practically all of the Grand Lodges in the United States, were invited to submit to their respective Grand Lodges for consideration. If it was expected that there would be unqualified approval of the Declaration, there must be some disappointment. In a number of instances jurisprudence committees recommended that no action be taken on the subject. In others there was disagreement of a more pronounced sort. In one jurisdiction the Grand Master was so whole-heartedly in favor of the Declaration that he asked that copies be printed and sent to all Masters and Secretaries in the jurisdiction, and that copies be attached to all petitions for the degrees, with a space for the signature of the candidate indicating that he had read the same. The jurisprudence committee was of a different mind and reported adversely, stating that the Declaration appeared to be an attempted restatement of the principles embodied in the ancient landmarks, adding: "And we cannot agree that it is a correct statement of those principles."

In another adverse report the jurisprudence committee stated that it felt that "the fundamental spirit, principles and motivating forces of Freemasonry are so fathomless and profound that they cannot be reduced to any single declaration." On the other hand, a majority of Grand Lodges subscribed to the Declaration, without qualification or comment.

It is regrettable that the prosaic records of Grand

Lodge proceedings provide no opportunity of discovering what arguments pro and con resulted in approval or disapproval, or which particular sections of the Declaration were deemed unsatisfactory. It may be surmised, however, that there was no disapproval of the statements regarding the charitable, benevolent, educational, religious and social principles enunciated, the parting of the ways coming when it was set forth how "the attainment of these objectives is best accomplished."

It is no secret that considerable opposition has been manifested to adherence to "that ancient and approved rule of Freemasonry which forbids the discussion in Masonic meetings of creeds, polities, or other topics likely to excite personal animosities." The same applies in lesser degree to the dogma that it is contrary to the fundamental principles of Freemasonry "for Masonic bodies to attempt to exercise pressure or influence for or against any legislation." Likewise there has been criticism of the assertion that Freemasonry must remain silent when great wrongs and injustices are inflicted upon helpless groups, sects or races by foreign governments, however deep our sympathy may be for those under the heel of oppression.

It is with no intention to express a personal view or conviction that these comments on the Grand Masters' Declaration of Principles are offered. As the leaders of the fraternity are not entirely in accord with all portions of the Declaration, so the rank and file will necessarily be compelled to reach conclusions as best they may.

—W.M. C. RAPP, in *The Masonic Chronicler*.

Foundations of Masonic Law

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The history of law and law making is the history of civilization. As man's sense of justice developed with increasing needs and responsibilities, his ideas of legal enactments altered and changed. What was lawful in one age became crime in the next; what was criminal in one age was sanctioned by legislation in the next, in a thousand periods, climes and countries. Within the memory of men now living in the west it was permissible to hang a horse thief with no more legal basis than common necessity; today we name it lynching and make it illegal. Similarly, it was once illegal for a man to run away from his employer (slaves, prior to the Civil War) whereas now any man may travel where he will.

Masonic law, also, has seen developments during the nearly two and a quarter centuries since the formation of the Mother Grand Lodge; some acts right in one age are wrong in this, and certain wrongs of one century became right in the next. For instance, the power to make Masons at sight is now denied by some Grand Lodges to their Grand Masters; the ancient right of all Lodges to be represented in Grand Lodge by *both* Master and Wardens is not now universal.

In the narrower sense, Masonic law rests upon the old Constitutions, the Old Charges and the Landmarks; the superstructure is made up of the Constitutions and by-laws of Grand Lodges; the decisions of Grand Lodges on appeals; the edicts of Grand Masters; the decisions of Grand Masters, sometimes standing without review, more often reviewed and confirmed by Grand Lodges.

But in the wider sense, Masonic law is based upon English law—which goes back to Roman law—so that it is within the facts to say that Masonic law is a development of the ideas of equity, and the administration of justice, of the days of ancient Rome.

From the time of the reign of Diocletian (284-305 A.D.) in political theory the Roman State was a Republic. Ultimate sovereignty was in the Roman people. The Emperor was the First Citizen, to whom the Roman people had delegated their sovereignty for the time being, by act of legislative authority.

As time went on, the Emperor became thought of as the ultimate repository of sovereignty, the source of law. His powers began when he wielded the authority which the sovereign Roman people delegated to him. But inasmuch as the people, through their legislative assembly, could lawfully enact a law, the Emperor, having been delegated their authority, came to be thought also to have the power to enact a law. Law thus enacted by the Emperor, by virtue of legislative authority vested in him, was called *Constitutio*, or in our language, Constitution. Actually enacted by the Emperor, such laws were considered rules established by legislative act.

A second medium by which the Roman Emperor made law was by decisions in cases taken before him on appeal, or cases adjudicated directly by him. The Emperor filed his opinion or judgment, which when rendered was called a decree. Under the Roman system, a Roman magistrate had no power to render a decision or judgment; such decisions were rendered only by judges

or arbitrators chosen for the case. A magistrate, however, could decide certain matters and render a decree; these powers also were delegated to the Emperor at his accession.

Power to make or declare law by edict originally belonged to the magistrates of the Roman Republic, and was exercised by the Praetors or judicial magistrates. In the beginning edicts were pronouncements by a magistrate of a course which he proposed to take in the administration of his office, to the end that the citizen might know what to expect. In time these pronouncements easily became authority, and had the force and effect of law which governed the administration of the official who made the pronouncement. When the power of the magistrate was delegated to the Emperor, the power of issuing an edict also passed to him. The Emperor was thus given authority to issue general orders governing matters of administration, which had the full force and effect of law. In the Roman Empire an edict was a general administrative law, as distinguished from a judicial order, prescribing the conduct of some matter of administration.

The Roman Emperor also made or declared law by "rescripts"; letters or answers which he made to questions put to him by judges or magistrates. In the judicial system of Rome, a judge, having a cause for adjudication, was advised by the expert opinion of a person learned in the law, known as a Jurisconsult. As the Emperor was the Jurisconsult of highest authority, the practice of submitting questions of law to him for his opinion was but natural; having all the sovereign power of the Roman people vested in him, his determination was final.

"The Constitutions of the Free-Masons" published in 1723 contains the "History, Charges, Regulations, &c." of the Craft. This volume is the foundation stone of our Masonic law. But it is not the only "constitution" of Freemasonry.

At the end of the eighteenth century the people of this country constituted themselves the sovereign, and as such the highest earthly power, fixing as the framework of the Government then formed what we call the Constitution, the object being to limit the several organs of Government set up. Proceeding from the highest earthly power, this is our superior law, to which the several legislatures and departments of Government must yield.

In the same way, the Constitution of a Grand Lodge, whether called by that name or another, is the superior law of that Grand Lodge; the act of the supreme legislative authority of all Masons in that Jurisdiction, acting through their legally authorized representatives. Whatever the Grand Lodge establishes and promulgates as its fundamental law becomes its Constitution.

In the early part of the eighteenth century, a Constitution in this sense was unknown; Anderson's Constitutions was but a reducing to writing of existing usage and customs. So in speaking of Masonic Constitutions, we must distinguish between Anderson, whose work is

fundamental Masonic law, and the Constitution or governing instrument of an individual Grand Lodge, devised and adopted by it to fit its own particular needs. Anderson's Constitutions belong to the Craft as a whole; a Grand Lodge's Constitution is its alone, and has no force or effect beyond its jurisdictional limits of authority.

The similarity between the law of Rome and the modern conception of Masonic law is striking. To the Roman Emperor was delegated the powers of the sovereign Roman people. To the Grand Master is delegated many (not all) of the powers of the sovereign Craftsmen. Thus, in Landmark 3, in the "Constitution, By-laws, General Regulations and Edicts of the Grand Lodge of New Jersey," we read:

The Grand Master is elected by the Craft, and holds office until his successor is duly installed. He is the *ruler* of the Craft and is, of right, the presiding officer of every assemblage of Masons as such. He may, within his Jurisdiction, convene a lodge at any time or place and do Masonic work therein; may create lodges by his warrant, and arrest the warrant of any lodge. He may suspend, during his pleasure, the operation of any rule or regulation of Masonry not a "Landmark." He may suspend the installed officers of any lodge and reinstate them at pleasure and is not answerable for his acts as Grand Master. He may deputize any brother to do any act in his absence which he himself might do if present.

This excerpt has been chosen because it sets forth certain powers of the Grand Master more plainly than is done in some other Jurisdictions, but his fundamental powers are rarely questioned in any Jurisdiction. Particular attention is called to two statements: the Grand Master is the *ruler* of the Craft, and, he is not answerable for his acts as Grand Master. These two powers over the Roman people were inherent in the Roman Emperors.

The Roman Emperor made law by decisions in cases taken to him on appeal, or in those which he adjudicated directly. The Grand Lodge hears appeals from those involved in Masonic trials, and affirms or reverses the decision of the Lodge (or trial commission): Grand Lodges adjudicate directly in trials involving Masons who are members of Grand Lodge. The modern conception of justice is bound up in our belief in the right of appeal from a lower authority to a higher, and finally to the highest, that fallible human justice may be made as infallible as possible. The brother in Lodge cannot appeal to his Lodge from the decision of his Master, but can appeal to the Grand Master or the Grand Lodge. The brother tried, convicted and punished, may not appeal to the Lodge which tries him, but may appeal to the highest authority, the Grand Lodge.

The Roman Emperor made law by "rescript": letters of answer to questions put to him by judge or magistrate. All Grand Masters are called upon to make decisions on questions asked by Masters of Lodges or individual Craftsmen. Like those of the Emperor, these decisions are law for the time being, and usually (not invariably) become a part of the written law when the Grand Lodge receives the Grand Master's report of the decisions he has made during the year. The Grand Lodge either affirms the decision, or, if its legality has been questioned by the Committee on Jurisprudence,

may adopt the Committee's report, thus determining that the law in the future is contrary to what the Grand Master decided.

The Roman Emperor made law by edict. An edict was initiated by the Emperor; the decision came as a response to an appeal. The Grand Master may issue an edict as an initiatory act of law making, it stands as law until repealed by Grand Lodge.

The development of law making in modern times is divided by Dean Roscoe Pound into four stages:

1. Unconscious legislation, when dealing with common law principles. The facts of a case before the Court may differ from those of a former case, to which the Court has applied a common law principle. Notwithstanding the difference in the facts, the Court may extend the common law principle to cover the case at bar; the legal effect of this is to extend the common law doctrine to new limits. This was described by the late Justice Harlan, of the Supreme Court, as "Judicial Legislation," because in law the latest application of a doctrine establishes the law of jurisdiction.

2. Declaratory legislation, or reducing the unwritten law to written law. This does not result in new law, but only gives written authoritative expression to already existing common law.

3. Selection and amendment, when, by the political union of peoples with divergent customs, it becomes necessary. A new State resulting from a combination of peoples of different customs, requires selecting and amending laws and customs of the different peoples to fit the needs of the new State.

4. Conscious legislation; law making to meet existing exigencies or new conditions.

Here also we find distinct parallelism with Masonic law. The law of a certain Jurisdiction states that no man may be made a member of the Craft who is "engaged in the manufacture or sale of intoxicating liquor." By "unconscious legislation" a Grand Master extended this to mean, also, a book-keeper employed by a man who sold liquor. A later Grand Master extended this enactment to mean a stockholder in a hotel company who countenanced the sale of liquor by that hotel. As these decisions were confirmed by Grand Lodge, they became constitutional law in that Jurisdiction.

Masonic declaratory legislation, reducing the unwritten to written law, first took place in London in 1723, when Anderson's Constitutions were published. But the process has by no means been completed. Many Grand Jurisdictions have local customs which have grown up through the years; it occurs to some one, or the need arises, to have this reduced to writing and made a part of the Constitution or the Grand Lodge by-laws. It is properly put before Grand Lodge, and becomes law.

In a certain Jurisdiction the ancient custom of opening the V.S.L. at definite passage of Scripture during the three degrees was thought by some to be more honored in the breach than in the observance. Grand Lodge decided that what its proponents contended was the common practice, should prevail. It is now law in that Jurisdiction that the Bible may be opened "at random".

Selection and amendment takes place Masonically when a new Grand Lodge is formed, or an old one splits in two. When the States of North and South Dakota were formed from the Territory of Dakota, the Grand

Lodge of the Territory became two Grand Lodges. The Grand Lodge of North Dakota selected and amended from the law of the Mother Grand Lodge to form its own Constitution.

Conscious legislation in Masonic bodies is similar to that in all other legislative bodies. In almost every Grand Lodge meeting some amendment to existing law is offered, to lie over for a year, or, having been proposed the previous year, it is acted upon and accepted or rejected.

Grand Masters and Grand Lodges today have far more despotic power than any ruler or national legisla-

tive assembly in any modern body politic. That such despotic authority has learned to rule wisely and well; that Grand Masters under-emphasize rather than over-use their powers; that the Craft as a whole is well, sanely and soundly governed, are tributes to the gentle influence of the principles of Masonry, too great for even headstrong men to oppose. Truly, Masonic leaders have well learned the ancient truth:

"O 'tis excellent

To have a giant's strength, but it is tyrannous
To use it like a giant."

LINKS BETWEEN LODGE AND CHAPTER

By COMP. N. W. J. HAYDON (Toronto)

After a man has been received into a Masonic Lodge, he is apt to be bewildered by several claims on his attention, not the least of which are those of the so-called "Higher Degrees." Finding himself almost at the bottom of the degree ladder, instead of the top as he had rather expected to be, he will, if he has the money to spare, and no one is good enough to advise him to digest first what he has already experienced—enquire as to what comes next and proceed with his travels. So the purpose of this paper is to help him discover what "next" is most natural Masonically, and where to stop if he would profit by his experiences.

There has been in all known Masonic history but one formal and authoritative declaration as to just what constitutes "Ancient Craft Masonry." This is to be found in the "Articles of Union" drawn up in November, 1813, and accepted as a basis for healing the differences of opinion which had for over sixty years, (since 1751) divided our English predecessors into two hostile camps. Of these twenty-one Articles, the second reads as follows:

"It is declared and pronounced that pure Ancient Masonry consists of three degrees, and no more; viz. those of the Entered Apprentice, the Fellowcraft and the Master Mason, including the Supreme Order of the Holy Royal Arch.

"But this article is not intended to prevent any lodge or chapter from holding a meeting in any of the degrees in the Orders of Chivalry, according to the constitution of the said Order," from which it will be evident that all other so-called Masonic degrees or ceremonies, of whatever title, can claim to be such only because their membership is confined to those who have passed through these original three.

Just when these "Degrees" became separate and secret ceremonies is still unsettled. The earliest known record of such is dated 1702, in the Minute Book of a Lodge at Haughfoot, Scotland¹, and the others must have been revived prior to 1723, as they are mentioned in the First Book of Constitutions, of that date, drawn up by Dr. Anderson.

The whole history of our Order forbids any opinion as to the Degrees being originated at this date, as the brethren were so opposed to anything new that even the changes in the Constitution, which made possible

the present broad-minded basis of admission to membership, were sufficient to commence the bitter disputes referred to above.

The Royal Arch Degree was first conferred in Lodges, the word Chapter coming into official use in England about 1768, though Stirling Rock R.A. Chapter of Scotland claims a charter in 1743. The earliest known mention of it as a separate ceremony is found in an Irish work dated 1744², but the statement there made is that this Degree had been conferred "some few years" previously in York and in London and, further, that it was conferred only on "Most Excellent Masons" who were "an organized body of men who have passed the chair and given undeniable proofs of their skill in architecture", so that this Degree must have been originally a reward of Operative merit.

As the years passed this pre-requisite became a barrier to the support of Royal Arch Masonry, so we find that in 1768, at Bolton in Lancashire, nine brethren were "installed" Masters in order to qualify them for the Royal Arch³, thus making them *virtually or honorary* Past Masters, as distinguished from those who were *actual* Past Masters, through service in the chair. The fact that nine brethren were so treated is evidence that the custom was much older than this record, and this method finally became a matter of routine as it is today.

An Irish scholar⁴ has preserved for us the record in a Dublin newspaper of 1748, that in a celebration by a lodge at Youghal, there was a procession in which was seen "the Royal Arch carried by two excellent Masons" and a Minute of the same lodge of two brothers "passing to the dignity of Royal Arch Masons, they being proper officers of this lodge".

The earliest record of this ceremony being conducted in the American Colonies is that of a lodge at Fredericksburgh, in Virginia, dated 1753, which states that on the same evening two brethren were "raised to the Degree of R.A. Mason" following which an Entered Apprentice Lodge was opened.

There is much more interesting material available to fill in the above outline but, the present purpose being just to show the historical connection of the Chapter with the Lodge, the reader would gain more profit by making use for himself of the references given at the end of this paper.

The next question is whence was the material drawn for the Royal Arch ceremonies; has it any symbolic connection with the Lodge, does it serve to complete the instruction given therein?

It will be remembered that, on becoming a Master Mason, one learned that, owing to the death of the Chief Architect, the plans were all awry because the knowledge that alone could make them serviceable was cut off. As a result there was received only that bare statement and further Masonic progress was based entirely on the hope that oneself or some other brother might regain that which was lost, thereby making possible the completion of the Temple, as existing in both each member and our Order as a whole.

This loss and recovery of some essential element of progress, generally termed "The Word," is the central idea of our Masonic system. The idea is not original with us as Words of Power were known and referred to many centuries ago, but we being Speculatives, rather than Operatives, see in it, not some method of ceremonial magic, but a reminder of the perpetuation of life through the natural processes of death and renewal of our bodies. And, since familiarity has made us contemptuous of their Divine character, we need to learn their correct use as they are the appointed pathway to that Temple of which all humanity are the ashlar. Dr. Oliver tells us⁵ that in his time the candidate, at his exaltation, was addressed as follows:

"Allow me to congratulate you on your admission into the sublime and exalted Degree of a Royal Arch Mason, which is at once the foundation and cornerstone of the whole Masonic structure. You may perhaps conceive that you have received this day a Fourth Degree of Freemasonry, but such is not the case; it is only the completion of that of a Master Mason."

It may be said then, without passing the limits of due caution, that the completion of the Lodge in the Chapter is the finding of the lost Word of Power, embodied in one of the Names whereby the Great Architect is known throughout this material universe. But, because these Names are as infinite of variety as they are of potency, we use as a focus for our finite intelligence that ancient form preserved in the Hebrew scriptures, known as the Tetragrammaton, and revered for centuries by countless worshippers.

That this usage preceded the official separation we also learn from Dr. Oliver, as he tells us⁶: "I have before me an old French engraving of the Ground Work of the Master's Lodge, dated 1740, containing the usual emblems and, on the coffin, is the 'True Word' in Roman capitals."

Just why or how this conclusion of the Master Mason ceremony came to be separated from it and worked up into a different name and condition is difficult to state in a few words. A natural theory is that the same influence which brought about an earlier change in Masonic methods, making it possible for Lodges to pass and raise their own members instead of leaving that power in the hands of Grand Lodge alone, was also responsible, as our Order increased in numbers, for granting the Royal Arch to brethren who could pass the prescribed trials of skill and firmness, but were prevented by that same increase from passing the chair. Even if, as is certain, the working was less elaborate than it is today, the

complete degree would be inconveniently long, especially with the ceremonial changes involved. So that, as the growing popularity of the Craft brought in men who had to consider the value of their time, the blemishes of "short forms" and of "hearing the lecture on some future occasion" could only be avoided by the action of those who, out of respect for the ceremonies, finally brought about the division into two at the natural point of cleavage.

There is one more consideration that should be dealt with—what good will be served by joining the Chapter and being exalted to the Royal Arch. If the Royal Arch truly contains the discovery of the Omnipotent Word, or of the Ineffable Name as it is also entitled, why is it that one sees the sign of the Chapter on the persons of so many ordinary citizens?

Here we touch on the mystical side of things, for neither Lodge nor Chapter is like a College of Surgeons, which requires its students to prove their practical as well as their theoretical knowledge of its secrets and mysteries, before they are granted the honors and responsibilities of graduation in their degrees.

Our science can be learned only by *experience* in service and while that is coincident with our whole life, we should not refrain from entering upon it just because the end seems so far off. As a matter of fact, we reap every day the slowly converging results of our efforts, some long past and forgotten, some recent, but the more we try to serve, the more marked and speedy are the results.

As Bro. Wilmshurst tells us⁷:

"The pursuit of 'secrets' is certain to prove futile, for the only secrets worth the name or the finding are those incomunicable ones which discover themselves within the personal consciousness of the seeker, who is in earnest to translate ceremonial representations into facts of spiritual experience."

"Since the purpose of all initiation is to lift human consciousness from lower to higher levels by quickening the latent, spiritual, potentialities in man to their fullest extent through appropriate discipline . . . no higher level of attainment is possible than that in which the human merges in the Divine consciousness and knows as God knows."

"That being the level of which the Order of the Royal Arch treats ceremonially, it follows that Masonry, as a ceremonial system, reaches its climax and conclusion in that Order."

OTHER CHAPTER DEGREES

In Canadian Chapters we have three ceremonies or degrees, the other two being known as The Mark Master and the Most Excellent Master, both of which precede the Holy Royal Arch and act as links between it and that of The Master Mason with their bases of history, symbolism and mystery-teaching.

In England and its dependencies the Mark Degree has been a separate Institution, governed by its own Grand Mark Lodge since 1856, owing to its being refused recognition by that Grand Chapter as a separate Degree, because of the terms of the Act of Union. There, too, it also consists of two parts, Mark Man and Mark Master, usually worked on the same occasion, the former applying to workmen who had gained some skill but were not yet able to work alone, and the latter to Fellow

Crafts who had earned the right to travel in foreign lands and work as Masters¹. This recognition was granted officially in 1924 and some changes of organization ensued as a result.

In Scotland, the Mark is conferred in Lodges, but the Royal Arch is not recognized by that Grand Lodge, while in Ireland both are serving Masonic interests.

The use of the Mark is, naturally, very ancient and widespread, as Operatives, being usually illiterate, had to use symbols for purposes of identification. Collections of Marks have been gathered from all parts of the world where stone has been worked, and ingenious theories devised by Masonic scholars to reduce their various shapes to a system. For the most part they consist of straight lines making an uneven number of angles, but curved lines have been found in Scotland² and India. Indeed, the theory has been advanced that our present alphabet, through its descent from Phoenician and Greek letter-systems, owes its origin to the marks used by operatives who built the temples of Egypt and its Colonies in Asia Minor³.

Just when a distinct ceremony was first used is not definitely known. The oldest record of its working as such is dated 1769⁴, but the famous Schaw Statutes of Scotland, under date of 1598, require that when a Fellow of the Craft is received, his name and Mark must "be orderlie buikit".

Symbolically, the granting of the right to use a Mark is akin to the Rite of Confirmation in the Church, and to the legal "coming of age." It was not granted until the apprentice had finished his term, passed his test, and had been received as a Fellow of the Craft by his Lodge. Then, no longer need his work be governed at every step by some more skillful Craftsman. He now stands on his own feet and accepts responsibility for his own acts. He is considered a man of mature years, sound judgment and good morals. His Mark is put on his work, on it he builds his reputation and, if his sons follow his trade, they would frequently use his Mark, though with some slight difference. We, though Speculatives, still follow this custom, and every Mark Master Mason is required to select and register his Mark and cut it on his "Chapter penny." Apart from this we emphasize the lessons of the Master Mason by regarding the Mark as made visible in personality and character, than which no man can go further.

MOST EXCELLENT MASTER

This degree is not worked in Great Britain but is peculiar to Canada and the United States, and the latter still work the ancient ceremony of "passing the chair"

in memory of the old regulation as to Installed Masters.

While the phrase "Excellent Master" has a definite place and value in Capitular Masonry from its earliest times, it does not appear that there was also a special or distinct ceremony conferring such a title until much later. M.W. Bro. Mackey tells us⁵ that originally "this Degree was the sixth of the York Rite," and he adds that it was "the *invention* of (Thomas Smith) Webb, who organized the Capitular system of Masonry as it exists in America." As this first Grand Chapter for the United States did not come into being in 1798, and the original York Rite had ceased to exist about 1789, at the latest, it seems more probable that Webb's "invention" was simply an adaptation of material already respectable with long use.

This Masonic worthy served our Order in the States in the same way as Preston had in England, by taking the fragments of operative legend and ceremony, speculative theory, and Hebrew history that were running riot in their day and, by their own genius, labor and enthusiasm giving them a new lease of life through service in a definite and connected ceremony. It is a source of regret, however, to all who see in our ceremonies a system of orderly instruction in the mysteries of life, rather than a mere spectacle, that Webb's ability as a ritualist did not portray as such the experiences of the Sojourners as they journeyed from Babylon to render their crowning service in the building of the second Temple and the recovery of the Lost Word. Since changes have already been made in the methods whereby the teachings of these ceremonies are conveyed, it may reasonably be hoped that our Capitular authorities will eventually see the necessity for such portrayal and cause the present gap to be filled, thereby adding much to the efficiency of the whole series.

The legend of this degree is concerned with the Keystone and teaches the lesson of patience under injustice caused by official ignorance, and the final triumph of work properly done.

* * * *

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RELIEF OR INSURANCE?

By N. H. ATCHINSON, Portland, Oregon

Brotherly Love, Relief, and Truth—our three principal tenets of the Order.

Are we drifting away from their original meaning?

Do we find Brotherly Love and Truth as closely adhered to among the members of the Craft as in olden times?

There was a time, when, to be a Mason, meant something. There was a time when a Mason's word was as good as his bond. There was a time when relief was strictly a matter to be handled by the individual lodge or the individual member.

Today there seems to be a tendency, not only on the part of the members but the lodges as well, to "pass the buck" to Grand Lodge and Grand Lodge is fast becoming an insurance order.

We now have our Masonic Homes, Outside Maintenance, Educational funds, etc., and other sources of relief which our members seem to feel free to draw on without, in many cases, the proper investigation being made as to the actual need for same.

The Lodges want to unload their relief cases without endeavoring to help out in any way. Sons and daughters want to unload Dad and Mother on the Fraternity, not because they are unable to care for them, but, as they say, "we just can't have mother or dad in our home." In the olden times we took care of mother or dad in our homes and did not ask for Government or Masonic Relief.

Our Grand Lodge paid out last year for relief, including the care of those in our Masonic Home and on outside maintenance the sum of \$71,171.59.

Our Board of Relief handled relief for members of outside lodges to the extent of \$6,463.96 in addition to that paid out by Grand Lodge.

Our Employment Bureau expense for the year was \$5,412.92.

This brings our total relief expense to the staggering sum of \$83,048.47.

Our County, State and Government relief agencies have even gone so far as to refuse relief to our dependent members unless we turn them down first, and even after these agencies do grant relief, if we endeavor to see that a deserving member needs a little help from us and same is granted, then their relief is cut accordingly.

On Old Age Pensions we have had a ruling that members in our Masonic Home cannot secure any allowance from Old Age Pension but if they move out of our Home into a boarding house or old folks' home where they have to pay for their keep, then Old Age Pension may be applied for.

So, sons and daughters, County, State and Government seem to think we are an insurance order with unlimited funds available to care for our unfortunate brethren and the burden is becoming heavier each year.

We have many cases where relief expended runs over \$1,000 and several where the sums run from \$2,000 to nearly \$7,000.

These members had no insurance and if they had it would not have carried them as long as the Masonic Fraternity has.

We have had cases in California, Illinois, Alberta, Canada and other jurisdictions which have cost the Fraternity \$2,000 or more. One case on our books at present has cost us over \$6,688 and is still accumulating at the rate of \$30 a month. One case we handled from Ontario, Canada, cost the Masonic Bodies represented over \$4,400.

Too little care is given in many cases to detailed investigation and relief is recommended by investigation committees or individual investigators without the proper knowledge of the facts.

One of our Lodges recommended \$40 a month Educational Assistance for a widow and three children and the only reason given by the Lodge was "a very worthy case."

When we interviewed the lady we found they were living in a \$65 a month apartment. She was beautifully dressed. Came down in a Packard car and in half an hour interview we could not find where there was any insurance or income of any kind. Finally, on raising the question as to where the money was coming from to pay all these bills the lady informed us that when Jim died he was a member of the Railway & Trainmen's Association and she was getting \$200 a month for a year from them.

There was no need for any assistance in this case and same did not go over in spite of the recommendation of the lodge.

We are recommending that our dependent elderly members make application for Old Age Pensions and thus relieve the lodges and Grand Lodge of part of this increasing heavy burden.

All applications for relief are carefully checked before they are granted, for, once they are granted and the monthly checks are received it seems to be considered a permanent life annuity and in many cases death seems to be the only way of discontinuing the payments.

The burden of relief in the first place is on the investigating committee. The County, State and Masonic Fraternity as well, are being imposed on in many cases because proper investigation and elimination is not being followed closely enough.

Shall we develop into an insurance order or shall relief still remain one of the principal tenets of our Order, properly handled, and where deserved?

Our Relief Boards are experienced in handling relief and where possible, all such cases should be referred to them for investigation and recommendation except where the applicant is a member of a local lodge and then better results might be obtained by the efficient relief board.

All members of the Craft where there is a Board of Relief should be instructed by the officers of the lodge not to pay out money to applicants for relief when approached on the street but to refer them to their Board of Relief. If this were done there would not be so many moochers making a living each year off of the Craft.

We have found that membership in the Masonic

Relief Association of the United States and Canada has saved us money in many cases and been the means of apprehending many crooks. We feel that their bi-monthly circular and card system on Masonic imposters is invaluable to us in checking up on these perpetual travellers who just lost their purse which contained their Masonic receipts.

Very few of these crooks ever get by with us as we check up on their record in our card file and scan their dues cards for erasures or changes and our loss yearly for the past five years has not averaged \$40 a year.

If we are not to drift further into an insurance order we may have to draw the lines tighter on all relief applications and see that the sons and daughters do their share. If Government is to take over the cost of relief then we must make every endeavor to see that our mem-

bers are not excluded from same as long as we pay taxes for such projects.

We cannot keep up relief payments of \$2,000 to \$7,000 in individual cases forever and if some method is not found to limit the total amount of relief given or to shift the relief to some branch of Government then the burden will become too heavy to bear and Grand Lodge will have to make some drastic change in relief distribution which will make a hardship on many deserving members.

We, as members of this organization, can help materially in holding this ever-increasing relief burden down by making a separate investigation of our own, which, in many cases will not agree with that given us by the individual or lodge.

Relief, or insurance—which shall it be? The future may hold the answer.

Labor

By SAMUEL HENRY LONGLEY

What do we mean by Labor? Are we tempted to think of it as limited to the ritual work of the Lodge? There are many attractions today such as radio, automobiles, that tend to lessen interest in the work of the Craft. There was a time when our country was young when men met in the Lodge room and after Labor was finished remained to talk over with each other their mutual interests. Those men builded towns and cities, they framed counties and shaped the cornerstone for our great nation of the present. This wasn't labor to them, it was the silent expression of the Brotherhood of Man. Brother Greenleaf in his poem "The Lodge Room Over Simpkin's Store" tells us much of this life of the past.

With the newer life of the present there should be ways in which the strong Brotherhood of the days of old may be given fresh power and bring the Brothers into closer fellowship. If a Brother comes to speak of "my Lodge" and of "my work" for the Lodge, he has taken the first step into the closer Brotherhood that was so strong formerly. This suggests the idea of setting all the members of a Lodge at work, giving every one some useful service to do for the Lodge.

Only a few suggestions can be given in a short article but one is to form a committee for entertainment. This body could easily arrange entertainments to be held once every month and have the numbers given by members

themselves. Whist parties also could be staged when the women of the Eastern Star or the wives of members would give simple refreshments. A music committee would be helpful and they could make up a quartette of members. Of course the age old excuse of "I can't sing" would have to be met, but persuasion might override most of that and brothers induced to help in singing before the Lodge only. A committee for absentees could find work in going after those who seldom or never show up at meetings of the Lodge. They could talk over with these absentees the affairs of the Lodge and so rouse their interest in the work.

Brother R. J. McLaughlin in his poem "The Cornerstone" adds words that help and inspire. Some of these are given here:—

There are works of loving-kindness, and of charity
and good
And a structure to be builded with the stones of
brotherhood,
For this mighty Temple's fabric is an empty,
mocking shell
Unless within it there be built a shrine of souls
as well.

We can do this by strengthening every tie that will draw the brothers closer to the common center of the Lodge. This will yield fruitage beyond our expectation when carried through in the spirit of Brotherhood.



JANUARY ANNIVERSARIES

Robert Hunter Morris, Governor of the Province of Pennsylvania (1754-56) and member of the Grand Lodge of the "Moderns" in that state, died at Shrewsbury, N. J., January 27, 1764.

Joseph Bonaparte, Grand Master of France, was born in Corte, Corsica, January 7, 1768.

Gen. Hugh Mercer, Revolutionary officer who was fatally wounded in the advance on Princeton, N. J., January 12, 1777, was a member of Fredericksburg (Va.) Lodge No. 4.

Robert H. Goldsborough, U. S. Senator from Maryland (1818-19; 1835-36) and, in 1824, Senior Grand Warden of that Grand Lodge, was born near Easton, Md., January 4, 1779.

William W. Seaton, Grand Master of the District of Columbia (1822-24) and a soldier in the War of 1812, was born in King William County, Va., January 11, 1785.

James Mitchell Varnum, noted statesman and orator, died at Marietta, Ohio, January 10, 1789. He was an affiliate member of American Union Lodge No. 1, Marietta.

Gen. Daniel Roberdeau, member of the Continental Congress from Pennsylvania and of "First" Lodge of Philadelphia, died at Winchester, Va., January 5, 1795.

William C. Dawson, U. S. Senator from Georgia (1849-55) and Grand Master of that state during that period, was born in Greene County, Ga., January 4, 1798.

Woodbury Langdon, member of the Continental Congress from New Hampshire, died at Portsmouth, N. H., January 13, 1805. He was a member of St. John's Lodge No. 1 in that city.

William Polk, Revolutionary officer and Grand Master of North Carolina (1799-1801), died at Raleigh, January 4, 1834.

Brig. Gen. John P. S. Gobin, one of the organizers of the G.A.R., and its commander-in-chief in 1897, was born in Sunbury, Pa., January 26, 1837, and on January 9, 1860, became a member of Sunbury Lodge No. 22. He later became 15th Grand Master of Knights Templar, U. S. A.

Warren L. Thomas, Grand Master of Kentucky (1880) and 17th Grand Master of Knights Templar, U.S.A. (1895-98), was born at Elizabethtown, Ky., January 25, 1845, and received the 33rd degree at Louisville, January 23, 1889.

John Q. A. Fellows, Grand Master of

Louisiana (1860-66) and an Active Member of the Mother Supreme Council, was raised in Rising Sun Lodge No. 7, Royalton, Vt., January 23, 1850.

Benjamin B. Odell, Jr., Governor of New York (1901-05) and member of Newburgh (N. Y.) Lodge No. 309, was born in that city, January 14, 1854.

Henry Brush, Grand Master of Ohio and, in 1828, Judge of the Ohio Supreme Court, died near London, Ohio, January 19, 1855.

Kamehameha IV, King of Hawaii, became Worshipful Master of Lodge "le Progres de l'Oceanie" No. 371, Honolulu, January 10, 1858.

George W. Vallery, 33d., 27th Grand Master of Knights Templar, U.S.A., (1925-28) and a Grand Cross, Court of Honour, was born at Plattsburgh, Nebr., January 24, 1862, and became a Scottish Rite Mason at Denver, Colo., January 18, 1894.

The 6th Duke of Atholl, who, in 1843, was appointed Grand Master Mason of Scotland, served until his death 21 years later, January 16, 1864.

Charles Roome, 33d., Grand Master of New York (1879), was initiated in Kane Lodge No. 454, New York City, January 2, 1866.

William L. Boyden, 33d., noted Masonic research writer, and librarian of the Southern Supreme Council for 46 years, was born at Washington, D. C., January 6, 1866.

Frank D. Fitzgerald, Governor of Michigan at the time of his death (1939) and member of the Scottish Rite at Grand Rapids, Mich., was born at Grand Ledge, Mich., January 27, 1885.

LIVING BRETHREN

James H. Hughes, U. S. Senator from Delaware and member of Union Lodge No. 7, Dover, was born near Felton, Del., January 14, 1867.

Walter F. George, U. S. Senator from Georgia, was born at Preston, Ga., January 29, 1878, and is a member of both York and Scottish Rites.

Ferdinand Pecora, Justice in the Supreme Court of New York State, and Past Master of York Lodge No. 197, New York City, was born at Nicosia, Italy, January 6, 1882.

Franklin D. Roosevelt, 32nd U. S. President, was born at Hyde Park, N. Y., January 30, 1882, and is a member of the Scottish Rite at Albany.

Mark Norris, 33d., Grand Master of Knights Templar, U.S.A., was raised in

York Lodge No. 410, Grand Rapids, Mich., January 19, 1900, serving as Master in 1904.

Henry A. Wallace, Secretary of Agriculture in the present Cabinet, affiliated with the Scottish Rite Bodies of Washington, D. C., January 15, 1935.

Robert U. Patterson, former Surgeon General, U.S.A., received the 33rd degree at Guthrie, Okla., January 21, 1937.

Harold E. Stassen, Governor of Minnesota, was installed as Master of Shekinah Lodge No. 171, St. Paul, January 14, 1939.

MAJOR ANDRE

According to the *Masonic Outlook* of New York, for December 1939, the Grand Lodge Library of that state has received a rare document entitled, "The Cow Chase"—an autograph of Major Andre, the British spy and Mason who was executed at Tappan during the Revolution.

The document, a satirical poem, was the gift of William Landgraf of Monitor Lodge No. 528, New York City.

The inscription which is attached to the document is as follows:

"In the summer of 1780 Washington sent General Wayne, with a considerable force, to storm a British block-house at Bull's Ferry, on the Hudson, near Fort Lee, and to drive into the American camp a large number of cattle on Bergen Neck exposed to British foragers, who might go out from Padus's Hook (now Jersey City). Wayne was repulsed at the blockhouse, with a loss of sixty-four men, but returned to camp with a large number of cattle driven by his dragoons. This event inspired Major Andre, Sir Henry Clinton's adjutant-general, to write a satirical poem, which he called 'The Cow Chase,' in which Wayne and his fellow-rebels were severely ridiculed."

DEDICATE TREES TO PATRIOTS

Twenty-nine Masonic lodges took part in the ceremonial planting of forty-eight trees at the Masonic Home in Charlton, Mass., late last fall. The trees take the place of those destroyed by the hurricane which swept the Eastern coastline in September, 1938.

Each of the participating lodges planted at least one tree, and dedicated them to famous Masons and Americans. The Bellingham Navy Yard, originator of the idea to restore the grove, dedicated trees to George Washington, Thomas Jef-

erson, James Otis, Paul Revere, Gen. Joseph Warren, Gen. Rufus Putnam, General Lafayette, Gen. John Sullivan and John Paul Jones.

Blended waters from historic streams, including the Potomac River, and blended soils from places of historical importance were used in the planting ceremonies.

More than 500 persons, including Massachusetts Grand Lodge officers, attended.

ACTIVE 71 YEARS

St. John's Lodge No. 1, of Wilmington, North Carolina, boasts two active members who have been Masons more than 60 years. Sigmund Solomon has been a continuous member for 71 years, and Zack E. Murrell for 61 years.

Mr. Solomon's son, Harry M. Solomon, was elected a Knight Commander of the Court of Honour in 1939.

VISITS EXCHANGED

Twenty-five Masons from Vernon, British Columbia, recently joined with seventy-five Masons from Wenatchee, Wash., and a delegation from Spokane is visiting the Masonic Bodies at Omak, Wash. William S. McCrea, 33d., Inspector General in Washington for the Southern Supreme Council of the Scottish Rite, was honored guest and speaker.

The visit was one of a series held by Masons in Washington and British Columbia during the past five years. Earlier in the year, twenty-five Scottish Rite Masons from Wenatchee journeyed 270 miles to Vernon to witness the work of the Lodge of Perfection and become acquainted with their Canadian brothers.

The 3,000-mile border between Canada and the United States is not fortified with a single gun, graphically illustrating the peaceful and harmonious relationship existing between the two countries. Masons in Washington and British Columbia are adding another chapter to the history of this traditional friendship.

M. S. A. TO SERVE

In an address to Grand Lodge, December 12, M.W. Joseph Earl Perry, Grand Master in Massachusetts, said:

"WAR ACTIVATY

"With a war in progress Freemasonry cannot well be blind or indifferent to the demands which would be made upon it if this nation should become engaged in war. For years prior to his death our own Worshipful J. Hugo Tatsch had been working on a system or plan for the unified participation of Freemasonry in caring for its members in the event of war. He had worked in collaboration with Major Charles S. Coulter of South Acton, Massachusetts, and at his death Major Coulter, at the request of your Grand Master, crystallized the plan on which he and Colonel Tatsch had been working and submitted it to the Ma-

sonic Service Association of the United States. It is recommended that this Grand Lodge go on record in favor of such support as it may properly extend to the Masonic Service Association if the outbreak of war should necessitate engaging in work of this sort."

Following this recommendation, the Grand Lodge of Massachusetts unanimously passed the following resolution:

"Whereas Freemasonry would desire to meet all of its proper responsibilities in the event of the participation of this country in any present or future war, and

"Whereas, the Masonic Service Association of the United States was organized, among other things, for the purpose of promoting and unifying the emergency and welfare work of the Masons of the United States and is now formulating a plan for such work in the event of war,

"Now, therefore, be it Resolved, that this Grand Lodge give its wholehearted support to the Masonic Service Association of the United States in this work, and that the Grand Master be and hereby is authorized and requested in the name of this Grand Lodge, from time to time to take such action as in his judgment may carry out the intent of this Resolution while at the same time safeguarding the traditional independence of this Grand Lodge; and further, that with the advice and consent of the Board of Directors he may expend such sums or make such contributions as may seem necessary or desirable to meet the proper responsibilities of this Grand Lodge in the event of the participation of this country in war."

ADMIRAL WILLIAMS HONORED

Masonic lodges of Vallejo and Mare Island, Calif., recently dedicated and installed in the Masonic Temple at Vallejo a plaque honoring the memory of the late Rear Admiral Yancey S. Williams, former Commandant at the Mare Island Navy Yard.

Rear Admiral Williams was a member of the Masonic lodges at Charlestown, Mass., and Vallejo. At the time of his death, he was first vice-president of the National Sojourners, Masonic organization of commissioned officers of the uniformed forces of the United States, and was affiliated with the Mare Island Chapter.

THEN, AS NOW

Masonry is action, not inertness. It requires its initiates to work, actively and earnestly, for the benefit of their brethren, their country, and mankind. It is the patron of the oppressed, as it is the comforter and consoler of the unfortunate and wretched. It is the advocate of the common people in those things which concern the best interests of God and the Brotherhood of Man.

We hear much these days of the right and left directions in legislative activities but little or nothing of the perpendicular direction upward toward the Fatherhood of God and the Brotherhood of Man. No social or economic reform, conceived apart from God and the spirit of

the sorrowing, the disconsolate; it endeavors to raise and improve the ignorant, the sunken, and the degraded. Its fidelity to its mission will be accurately evidenced by the extent of the efforts it employs and the means it sets on foot, to improve the people at large and to better their condition; chiefest of which, within its reach, is to aid in the education of the children of the poor.—Albert Pike.

NO CHANGE IN MAN'S NATURE

At the celebration recently held at Canton, Ohio, in honor of the fiftieth anniversary of Arthur R. Turnbull, 33d., as a member of William McKinley Lodge No. 431, F.A.M., Past Grand Master C. Vernon Eddy, of Virginia, delivered an address from which we extract the following significant statements:

Discussing present day problems and the need for strong, resolute, right minded men, Mr. Eddy said it was a false notion that the rules of conduct which were good centuries ago are worthless today. There has been no change in man's essential nature nor in his essential problems from those that existed 3,500 years ago.

In our ancient histories we read of the Alexanders, the Caesars, the Genghis Khans and in the news of the day we read of the same types in the Hitlers and the Mussolinis. The principal change, the speaker insisted, has been in the appearances and the forms of man's creations—his houses, his methods of travel and communication, his clothing, his manners, his machinery and the way he talks, writes and, in many respects, the way he legislates. He declared it is an absurd conception held by many persons that the laws of nature have so changed we can now be prosperous without character and without devotion to the fundamental things of life; that we can create prosperity by gambling on the future, by piling up never-to-be-paid debts and by practicing economic trickery.

We must first understand the causes of our diseased social order and really desire its recovery before we can intelligently map a constructive program. People are morally sick, soft from luxury, drugged alls, feverish from stimulated appetites and infected with greed. Too many people act as though a community, a state, or a nation can be prosperous and contented by each seeking first his own wealth, but it can't be done. No social or economic program can be effective unless it is carried out by the right kind of people and on Masonic principles.

Others who participated in various phases of the proceedings were O. Frank Hart, Grand Secretary of the Grand Lodge, F.A.M., of that state, headed by Maj. S. Maner Martin, who presided; Gov. Burnet R. Maybank; L. B. Owens, Mayor of Columbia; W. S. Wertz and Adjutant-General James C. Dozier, who assisted Mr. Wertz in directing the parade; James H.

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brotherhood, has ever solved any problem and there is little indication that the present remedies are so conceived anywhere in the world.

As in the past, so now, it is by practicing the great teachings of the ages summed up in the Masonic virtues that we shall find peace and prosperity and that must be done individually and in groups, or there will never be a better America.

NEW TEMPLE AT MARQUETTE

The Grand Lodge, F.A.M., of Michigan dedicated the new Masonic Temple at Marquette, Mich., on the afternoon of September 8, 1939. Dr. Francis B. Lambie, Grand Master of Masons in Michigan, together with other Grand Officers officiated. A number of dignitaries of the Grand Bodies of the York and Scottish Rites were present.

The new temple which was erected at a cost of approximately \$250,000 provides accommodations for Marquette Lodge No. 101, F.A.M.; Chapter; Council; Commandery; Scottish Rite Consistory; Shrine and Eastern Star. The first floor, consisting of two large rooms, will be occupied for business purposes on a long term lease.

The Masons of Marquette lost their temple by fire in 1937. Both the temple and rentals having been well insured, the Fraternity in that city now owns what is said to be the finest Masonic structure ever built in the Upper Peninsula of Michigan.

HALF-CENTURY MASON INSTALLS HIS SON

A record in the history of masonry in Massachusetts was believed to have been established at Mt. Horeb lodge at West Harwich, Mass., Jan. 3, when Charles H. Bradford of West Dennis, who was awarded the 50-year Masonic medal four years ago, installed his own son, Emmons Bradford, as master of the lodge for the second consecutive year. The elder Bradford, a past master of lodges in New Hampshire and Vermont, had raised his son in the West Harwich lodge.

CORNERSTONE RELAID

Columbia, S. C., was the scene of an unusual Masonic procedure recently, when the Grand Lodge, A.F.M., of that state, headed by Maj. S. Maner Martin, laid the cornerstone, taken from the ruins of the old City Hall, in the foundation of the new Wade Hampton Hotel which has been erected on the site of the old hall.

Others who participated in various phases of the proceedings were O. Frank Hart, Grand Secretary of the Grand Lodge, F.A.M., of that state, headed by Maj. S. Maner Martin, who presided; Gov. Burnet R. Maybank; L. B. Owens, Mayor of Columbia; W. S. Wertz and Adjutant-General James C. Dozier, who assisted Mr. Wertz in directing the parade; James H.

for the dangers with which they were likely to be encompassed . . .

"Nevertheless, it was so that the free-men who came to the defence of the city, built strong holds and forts, and raised up fortifications in abundance, inasmuch as the whole place was as it were one camp.

"And certain wise men were appointed, by the people, to bring these things into operation.

"So the people began to fortify themselves and entrench the high places round about the city.

"And when they went out in its defense, to build their strong holds and to raise up their battlements; lo! the steam-boats of Fulton conveyed them thither, about a thousand at one time, even toward the heights of Brooklyn in the east, and the heights of Haerlem in the north.

"The young and the old, the rich and the poor, went out together; and took with them their bread and their wine; and cast up the dirt for the defense of the place, freely, and without cost to the state . . .

"Thus for an hundred days did the people of New York prepare themselves for danger, and cast up entrenchments for many furlongs round about the city; so that the people of Britain were afraid to go against it."

In a foot-note, couched in more modern language, is a reference to the services rendered by the Freemasons of that day in defense of their city:

"So great was the enthusiasm of the people in contributing their personal services to the erection of fortifications on the height of Haerlem and Brooklyn, that scarcely could an individual be found in the populous city of New-York, from hoary age to tender youth, capable of using a mattock or a spade, who did not volunteer his services in this work of patriotism. Even the Ladies were conspicuous in aiding and cheering the labours of their Fathers, their Husbands, their Brothers, and their Children. Amongst others, the numerous societies of Freemasons joined in a body, and headed by their Grand Master, who was also Mayor of the city, proceeded to Brooklyn, and assisted very spiritedly in its defence."

KEIPER HONORED

J. Claude Keiper, Grand Secretary of the Grand Lodge, F.A.M., of the District of Columbia and Secretary-Treasurer, George Washington Masonic National Memorial Association, was the honor guest of his mother lodge, Shenandoah (Pa.) Lodge No. 511, F.A.M., at a banquet held recently in the social rooms of the First Methodist Church of that city.

The principal speakers included Grand Master Eugene E. Thompson, Senior Grand Deacon Carl H. Claudio, both of

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the Grand Lodge of the District of Columbia, Grand Master Robert R. Lewis of Pennsylvania, and the honored guest, Grand Secretary Keiper. Mr. Claudy in behalf of his Grand Lodge associate presented to Shenandoah Lodge a handsome gilt edge morocco-bound edition of the Holy Bible, on the cover of which was inscribed: "Presented to Shenandoah Lodge No. 511, F&A.M., Pa., by J. Claude Keiper, P.G.M., D. C., Oct. 6, 1939."

Responding to the addresses of his colleagues, Mr. Keiper spoke among other things of the basic aims of Freemasonry as a means of building strong characters for service, courage and faith—qualities, he said, which are so sorely needed in these days of strife and unrest and in nations where democracy is on trial before all the world. Thanking all who had done so much to make his visit pleasant, he declared in an optimistic note of confidence that these principles of Masonic teaching would not be in vain in the hectic days ahead.

Mr. George Grey, who is Master of Shenandoah Lodge, introduced Dr. Christian Gruhler who was toastmaster of the occasion.

CELEBRATES 100th BIRTHDAY

Austin Lodge No. 12, Austin, Texas, observed its 100th birthday in 1939.

Of the 888 Masonic lodges in Texas, only Holland Lodge No. 1 at Houston and Milam Lodge No. 2 at Nacogdoches have had longer continued existence than Austin Lodge No. 12. It omitted but one stated meeting, and that was April 6, 1900, the date of the Austin Dam calamity.

GEORGE WASHINGTON

M. N. M. ASSOCIATION

The Annual Convention of the George Washington Masonic National Memorial Association will be held on Thursday, February 22, 1940, promptly at ten o'clock A.M. in the Memorial Temple at Alexandria, Virginia. Transportation from Washington will be furnished by special automobiles leaving the Willard and Raleigh Hotels promptly at 9:00 A.M.

A cordial invitation is tendered to all brethren to meet there on February 22nd. It is especially desired that the heads of the several grand bodies of each jurisdiction be present.

The Conference of Grand Masters, The Masonic Service Association of the United States, and the Conference of Grand Secretaries will hold their annual meetings on February 22nd-24th in Washington, D. C. A cordial invitation is extended to all who are in attendance upon the meetings of these organizations.

During the year, work of completing the front granite steps has been continued, the cheek blocks, side walls and part

of the balustrade having been installed. This adds much to the appearance of the entrance to the Memorial and the wisdom of doing this work is apparent. Considerable landscape planting has also been done, several hundred plants having been set out this Fall. These items contribute to producing a splendid impression on the visitor, even before he enters the building.

KENTUCKY CORNERSTONE

The cornerstone of Kentucky's new \$2,000,000 Reformatory near LaGrange was laid recently by the Grand Lodge, F&A.M., of that state. The Grand Lodge officers who participated in the ancient ceremony included Grand Master Chas. P. Duley; Deputy Grand Master Boswell B. Hodgkin; Grand Senior Warden Chas. A. Keith; Grand Junior Warden (pro tem), Dr. T. W. Pennington, P.G.M.; Grand Treasurer (pro tem), Hugh M. Grundy, P.G.M.; Grand Secretary, Al E. Orton, P.G.M.; Grand Marshal S. A. Carroll; and Grand Chaplain Adolphus Gilliam.

When the stone was placed in position, the Hon. A. B. Chandler, who had but recently resigned as Governor of Kentucky to accept the seat in the U. S. Senate, made vacant by the death of Marvel Mills Logan, spread the cement that closed all apertures, thus uniting the cornerstone in a solid mass with the rest of the building.

Senator Chandler is a Mason. His successor in office, the Hon. Keen Johnson, is also a member of the Fraternity, holding membership in Richmond (Kentucky) Lodge No. 25, his home town.

GRAND LODGE OF SCOTLAND

Reports of recently received proceedings of the Grand Lodge of Scotland show a new lodge to have been consecrated in Chingola, Rhodesia, and the application for a charter approved for a lodge located at Kano, British Nigeria. Action was deferred upon a petition for a charter for a new lodge at Tel Aviv, Palestine, the petition being referred to the Foreign and Central Committee.

Several Grand Representatives were appointed, those in the United States being George Giddings, Grand Master, as Representative of the Grand Lodge of Scotland near the Grand Lodge of Maine; William H. Morrison, Past Grand Master, near the Grand Lodge of Indiana; Rev. Firley Baum, near the Grand Lodge of Georgia; and George Philip, Past Grand Master, near the Grand Lodge of South Dakota.

Lord Belhaven and Stenton was appointed Provincial Grand Master of Aberdeenshire East; and James Stratton as Provincial Grand Master of Aberdeenshire West. James Carson Ferguson was named as District Grand Master of the District of Hong-Kong and South China.

The Grand Committee has recom-

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mended the election of Viscount Traprain as Grand Master Mason of the Grand Lodge of Scotland for the ensuing year. Lord Traprain was one of a group of prominent British Masons who visited this country in 1937, attending the bicentennial celebration of the Grand Lodge of South Carolina. The Earl of Galloway was nominated for the office of Senior Grand Warden, and the Earl of Lauderdale for the office of Junior Grand Warden. November 30th was set as a date for the installation of the new officer bearers.

COULEE DAM LODGE

Grand Master Charles P. Kirtland paid an official visit to District No. 29, recently, with Grand Coulee Dam Lodge No. 120, F&A.M., Wash., serving as host.

All Master Masons in Central Washington were invited to visit the Coulee Dam and attend the district communication.

The evening's festivities opened with a banquet at 6:30 p.m. in the C.B.I. Mess Hall, after which the lodge communication was convened at 7:30 p.m. in the Grand Coulee Labor Temple.

A number of grand lodge officials accompanied Grand Master Kirtland on this official visit, and large delegations from all neighboring lodges were present.

An unusual feature of the session was the presentation of a new Charter to Grand Coulee Dam Lodge No. 120, bearing the change in name from Prairie Lodge No. 120, which was the name used by the lodge when it was stationed at Hartline.

The presentation of this new Charter was made by Past Master W. Gale Mat-hews.

District Deputy Alexander was in charge of the communication and conducted the evening's program.

THE COST OF WAR

Nicholas Murray Butler, of Columbia University, has had figured out in dollars and cents, the cost of the World War. Here they are:

"The World War, all told, cost—apart from 30 million lives—400 billion dollars. With that money we could have built a \$2,500 house, furnished it with \$1,000 worth of furniture, placed it on five acres of land worth \$100 an acre and given this home to each and every family in the United States, Canada, Australia, England, Wales, Ireland, Scotland, France, Belgium, Germany and Russia. We could have given to each city of 20,000 inhabitants and over, in each country named, a five million dollar library and a ten million dollar university. Out of what was left we could have set aside a sum at five per cent that would provide a \$1,000 yearly salary for an army of 125,000 teachers and a like salary for another army of 125,000 nurses."

Lord Belhaven and Stenton was appointed Provincial Grand Master of Aberdeenshire East; and James Stratton as Provincial Grand Master of Aberdeenshire West. James Carson Ferguson was named as District Grand Master of the District of Hong-Kong and South China.

The Grand Committee has recom-

[January, 1940]

MEMORY OF RIZAL HONORED
On October 11, Andrew Boyke, First Sergeant in the Third Infantry, presented a Master's gavel to Minneapolis Lodge No. 19. Of Yacal wood, the gavel was fashioned from timber cut from the ceiling beam of a room in Fort Santiago, Manila, where the Filipino Freemason and Patriot Jose Rizal was imprisoned in 1896. The texture of the wood, which is said to be approximately 400 years old, is so hard that it is necessary to drill holes into it before nails may be used.

Born June 19, 1861, Dr. Jose Rizal was executed by shooting on December 30, 1896. His novel "Noli Me Tangere," or the Social Cancer, had as its theme the evil in union of Church and State.

Having the learning of three continents and called Spain's greatest scientist, Rizal was first a member of Acacia Lodge in Madrid, then of the Filipino Lodge La Solidaridad and the 18th degree Les Armis de L'Honneur Francais, of Paris, France.

While in exile, Dr. Rizal was made Honorary Grand Master by the regional Grand Lodge Nilad of Manila.

While Newton W. Gilbert, 32d., of Indiana was acting Governor of the Philippines, he appointed a committee to place Rizal's remains in the National Monument after a Filipino Masonic Funeral. This committee was composed of

MASONIC CRAFTSMAN

Mariano Ponce, 31d., a Jesuit Filipino, and Austin Craig as chairman, who was a member of Minneapolis Lodge No. 19, and who spent many years of his life in the East as a student and a writer on Filipino Freemasonry.

Doctor Rizal was the champion of the Anglo-Saxon type of non-political Freemasonry for the Filipinos; and it is claimed that his writings were adopted by President Roosevelt as the United States guide in its Philippine policy.

VETERAN

Brig. Gen. Harris Soper, who was ninety-three years old on November 17, 1939, became a Mason in Hawaiian Lodge No. 21, F&A.M., Honolulu, T. H., on June 1, 1887. He was recently proclaimed the oldest living Sojourner in Hawaii.

SUPPLY AND DEMAND

Legislative bodies in the last few years have manifested more daring and imagination than knowledge and judgment in the enactment of laws intended to benefit labor.

In actual effect, nearly all such legislation has constituted an attempt to repeal natural economic law and to replace it with political law. At least, the net result of the labor legislation has been such interference with the free operation of the law of supply and demand that industry has been crippled, with consequent injury to all its employees. And the fundamental fallacy that has led to disastrous results, directly opposite to the legislators' intentions, has been a curious misconception or confusion as to the economic nature of labor.

From the political or social-uplift point of view, labor is apparently conceived to be a mysterious, intrinsic, priceless attribute of every human being, a magic influence that should command, without quibbling, the greatest measure of the world's goods that the individual may crave. The employer who pays the wages of labor is regarded as a sort of benevolent institution or a potential fount of inexhaustible blessings; how and where he is supposed to obtain the wealth with which to sustain such constant bounty is a question rarely considered.

Nevertheless, in actual, honest, economic truth, labor has essentially the character of a *commodity*, and this fact can not be nullified by any legislative edict.

In minds ruled by emotion instead of reason, the likening of labor to a commodity will generate instant indignation. The comparison will bring blood to the eyes of those who pose as the champions of the working man. The word *commodity*, of course, usually refers to phys-

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ical things and does not generally include personal services. However, services of all kinds, conveniently called *labor*, are just as amenable as any material commodity to the law of supply and demand. No physical goods, wares, or merchandise are evaluated through the operation of this law to any greater degree than is labor.

The price of labor, like all other prices, is determined on the basis of supply and demand. A man's wages depend on the existing demand for the kind of work he can do and on the number of individuals who are able and willing to do the same kind of work. If the supply of a certain kind of labor is small and the demand for it is great, the wage paid for such labor will rise to an astonishing height. If there is no demand for it, the greatest skill will remain unsalable.

The effect of extinguishment of demand is strikingly exemplified in trades that have become obsolete during the lifetimes of most of our readers. A skilled harness maker can scarcely eke out a living except in a few commun-

ties. A similar plight has befallen the hand-shoemaker because people can not afford to pay for the time his work takes. Without any willing buyers, none of us can sell our services to advantage.

The natural rate, as determined by supply and demand, proves to be the price at which workmen can get the most income from the sale of their labor.

An artificial rate, set in contravention of the law of supply and demand, can only result in less employment and less earnings for labor.

The inevitable outcome of wage inflation is diminished demand for labor. And one effect of new labor laws has been to inflate wage rates with elements that add nothing to the worth of the services.

The sooner the real nature of labor is recognized and false notions underlying present legislation are abandoned, the more rapidly progress can be made in adjustments necessary to get the unemployed back on a self-supporting basis.

If not obstructed, the law of supply and demand will set new wage levels,

which in many cases will be lower than what the employee has come to consider his work to be worth. But to be able to sell his services steadily, at the equitable valuation of the market, just as commodities are sold, will be far more satisfactory to any self-respecting person than intermittent or continual unemployment.

All Sorts

PRECAUTION

Patient (recovering from operation): "Why are all the blinds drawn, Doc?"

Doctor: "Well, there's a fire across the alley, and I didn't want you to wake up and think the operation was a failure."

CONTENT

Would-be Employer: "Have you any references?"

Would-be Employee: "Sure, here's the letter: 'To whom it may concern, John Jones worked for us one week, and we're satisfied'."

"My dear sir," said the doctor, "your physical troubles are due entirely to your defective teeth. Now let me examine them."

"O.K., Doc," muttered the patient, "hold out your hand."

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Housewife: "I don't bite, myself, but I'll call the dog."

If you like a brother here,
Tell him so.

If you hold his friendship dear,
Tell him so.

All the roses that you spread
On his bier when he is dead,
Are not worth one kind word said,
Years ago.

A QUIET THOUGHT
I sit and think, and as I think—I weave
A "magic tapestry"! And I perceive
A crowded life depicted in its strands,
Each line of colour pointing out the
bands
Of friendship; ever pleasing to the eye,
The drab lines—disappointments passing
by.
But by the drab, the colours seem more
bright;

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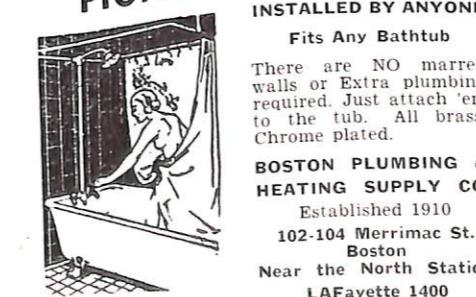
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So must we each by "friendships"
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Give other lives the touch of radiant hue,
That when they weave, with mem'ry's
magic spell,

The blaze of colour points—that all is
well.

LIVE ON!

"Live on! O Masonry, live on! Thy
work hath scarce begun;
Live on; nor end, if end there be, till
Earth's last setting sun;

Live on! Thy work in ages past hath but
prepared the way;
The living truths thy symbols teach hath
pressing need today.

In cultured or unlettered age humanity is
the same,
And ever more the passions rage, whose
furies thou wouldst tame.

Would that the Nations heed thy plumb,
war's carnage soon would end.

Thy level, rivalries subdue, thy square
to virtue tend,
Thy trowel spread that true cement that
would all hearts unite,

Till darkness comprehends and glows
with thy immortal light.

Live on! O Masonry, live on!
—Anonymous.

If a man with the tread of a pioneer
Steps out on our track ahead,
Don't grudge his start with an envious
heart,

For the mightiest once were lead.
But gird your loins for the coming day—
Let nothing your heart appall;

Catch up, if you can, with the forward
man,

There is room enough for all.

And if by doing your duty well
You should get to lead the van,
Brand not your name with a deed of
shame,

But come out an honest man.
Keep a bright lookout on every side
Till, heeding the Master's call,
Your soul should go from the world be-
low

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